

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—REV. II. 7.

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ELDERS, PRIESTS, TEACHERS, AND DEACONS.

That respect and deference is not always paid to the lower Priesthood, amongst the Saints, that ought to be. The Priests, the Teachers, and the Deacons, in some instances, are thought little of, whilst an Elder, a Seventy, or an Apostle, is, in comparison, esteemed above measure. Some members seem to think that the three lowest offices of the Priesthood, and especially the two lowest, are scarcely worth the having, whilst the office of an Elder is a darling object of ambition. It is not right to think so. To be ambitious to do good, is good; and to be ambitious to obtain great power to do great good, is better still. But it is not right to despise a small power, and be at the same time ambitious of obtaining a greater one, neither is such a course the sure way to obtain the greater power. On the contrary, when we see a man treating the least power or office with disdain, whilst he is seeking after a superior power or office, or even whilst he is rendering honour to a superior power or office, we begin to think it is high time to look after the motives of that man. His heart is not right with God. He is seeking power not for the glory of God and the salvation of the human family, but for the aggrandisement of his own dear self. If he obtain the power he desires, he may run amazingly well for a time, and do a great amount of apparent good, but surrendering the principles of truth, and convincing those who may oppose, but wherever he goes, he will, though unwittingly, imbue those under his influence,

with this same ambitious and proud spirit, which will germinate and expand, and thereby cause much trouble and unhappiness to his co-workers; and much of the fruits of his ambitious zeal will most likely need "converting again." But this is not all. His great self will sag, as his coveted power satisfies him, and by and bye he will count the power he has obtained, as a light thing, whilst his still ambitious eye catches a higher eminence in the scale of authority, and then that must be obtained, though all else be sacrificed for it. Such a man is never satisfied.

Let us look to our great Master—the Saviour—what did he say upon these matters? He anathematized the Scribes and Pharisees because they loved "the uppermost rooms at feasts, and greetings in the markets, and to be called of men Rabbi, Rabbi." He said to his disciples—"He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted!"

And what saith the Apostle? When Christ "ascended up on high, he led captivity captive, and gave gifts unto men." What gifts did he give unto men? He gave the fulness of the Holy Priesthood, which embraces every office and authority in the Church, from Apostles to Deacons. What were these given for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Can any of

these offices be dispensed with, in the Church? It is reflecting upon the wisdom of Jehovah, to ask the question. If they could, would not an all-wise God stand charged with incompetency of judgment, before His creatures? And who can charge God with folly, or say unto Him, Why doest thou so? Hear the Apostle again—"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary; and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked."

Here the Church of Christ is likened unto a human body. All the members of the human body are necessary to its perfect action, and when deprived of many it becomes lifeless. So with the Church of Christ—every grade of office in the Holy Priesthood is essential to its perfect action. Take away but one of the lowest offices from the Priesthood, and the Church will suffer, the "work of the ministry" will not be carried on so effectively, the Saints will make slower advances towards perfection. The Church may have life when deprived of an office of the Priesthood, but the appearance of the Church will be injured, and its working marred. Men might think we could do without some of these offices, and they have in ages past dispensed with them, but what is the state of the earth, in consequence? Darkness covers the face of the earth, and gross darkness envelopes the minds of the people—the blind lead

the blind, and both fall together into the ditch. And have the Saints of the present day any security of the favour of heaven, if they treat lightly any member of the Holy Priesthood? Most assuredly they have not, and those who do so will be cut off, unless they repent and humble themselves, for God is no respecter of persons.

When the Apostles of old first appointed Deacons, they chose "men of honest report, full of the Holy Ghost and wisdom." Saint Paul says, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a Deacon, being found blameless." They were also required to rule "their children and their own houses well." The ancient Apostles did not lightly esteem the office of Deacon—the lowest office in the Holy Priesthood. An office, the candidates for which require such eminent qualifications as the above, must not with impunity be disparagingly spoken of by any man, whatever his station in the Church or out. Saint Paul assigns a reason for writing as above to Timothy—"that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

But to understand more fully the honour that is due to these lower members of the Priesthood, we will look at the nature of their duties in the Church. In the Doctrine and Covenants, section ii., paragraphs 8, 9, 10, 11, the duties of the Elders, Priests, Teachers, and Deacons, are set forth plainly as follows—

"An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ, and to confirm those who are baptized into the Church, by the laying on of the hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

"The Elders are to conduct the meetings as they are led by the Holy Ghost,

according to the commandments and revelations of God.

"The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons. And he is to take the lead of meetings when there is no Elder present; but when there is an Elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

"The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

From the above we can obtain a pretty fair idea of the duties of the four offices named. An Elder's duties, over and above a Priest's, are to lay on hands for the Gift of the Holy Ghost, to confirm the Church by the laying on of hands, or in other words to administer in all spiritual blessings, whether to children or adults. This is a great office, and requires great wisdom and faith, especially in ministering the blessings of the Holy Ghost, that the new member who has received the baptism of water, may receive the baptism of fire and of the Holy Spirit; that little children may receive blessings in the name of Jesus Christ; that, when necessary, adults may receive blessing and strength under the Elder's hands; that the sick and the afflicted may receive the blessings of health, strength, and soundness, through the anointing of oil and the prayer of faith; and that the meetings of the Saints may ever be under the direction of the Spirit of God.

The Elder, being higher in office than the Priest, Teacher, or Deacon, has authority to act in all the duties which pertain to these offices, but his own duties being so onerous, the lower officers cannot be dispensed with. One of the most important duties of a Priest is, to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties."

The Teacher's chief duties are to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty."

The Deacon's duty is to assist the Teacher, and it generally happens that the Deacon's chief duties are to attend to the temporal and physical well being and comfort of the Church.

It will be understood that Elders, Priests, Teachers, and Deacons, all have authority to privately visit the members of the Church, and instruct them in all their duties. But as the Elders and Priests are expected, when called upon, to travel, preach the Gospel, baptize, &c., the Teachers and Deacons, not being under the same responsibility to do this, are "appointed to watch over the Church, to be standing ministers unto the Church."

—Doc. and Cov., sec. iv., par. 22. As the duties of the Elder are more numerous than those of the Priest, it generally occurs that the Priest has considerable time for the purpose of watching over and visiting the members of the Church, but he may not have so much time for this as the Teacher, and as the Deacon is generally charged with the care of the physical and temporal comfort of the Church, especially in their assemblies, it naturally follows that the chief burden of visiting, watching over, and teaching the Saints, lies on the Teacher. Hence the revelation says that the Teacher is "to watch over the Church always, and be with and strengthen them."

We now can see that the offices of Teacher and Deacon, the lowest in the Priesthood, are offices of very great responsibility, and of vital importance to the Church. The Apostle says—"They that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in

Christ Jesus." So we believe, and we will say further—they that have used the office of a Teacher well, purchase to themselves a higher degree, and are calculated to honour any office to which they may be called in the Church. Most young men can win over to themselves the affections of some young woman, but a far less proportion of young men, when they assume the character of husband, can increase or even retain the affections of the young woman, which affections they so easily won. So it is in the Church. Most of the Priesthood can win some over to a love of and an obedience to the first principles of the Gospel, but fewer of the Priesthood are qualified to increase the love of the Saints to the Gospel, or even to retain it so warm as at first. It is easier to conquer than to govern. There are more conquerors than Patriarchs in the world. The conqueror subdues by might. The Patriarch governs by love. And the Teachers have to act in many of the duties of a Patriarch, for they have to act as fathers to the Saints. And we would say, as far as practicable let those who are ordained Teachers, be men of wisdom and experience, elderly men, and fathers of families, that have the love, respect, and confidence of the Saints, and that understand, better than young men, the thousand-and-one varying circumstances in which the different members of a family may be placed. Such men will be more thoroughly qualified to appreciate the conditions of differing parties, and to reconcile the parties, and also to give a word in season, whether of counsel, exhortation, or reproof.

Elder Orson Pratt, in *Star*, Vol. xii., No. 4, pages 58, 59, says, "It is the duty of the Priests to visit all the Saints in the district to which they are appointed, at least once in each month, and oftener, if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and the use of every other thing that is calculated to defile or demoralize them in the least; and also impress upon their minds as much as possible the commandment which says—'And again, inasmuch as parents have children in Zion, or in any of the Stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptisms, the Gift of the Holy Ghost, by the laying on of hands when eight years

old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her Stakes that are organized. And their children shall be baptized, for the remission of their sins, when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them—wherefore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord, in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful—wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen." It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them [the Saints] what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers, when necessity requires it—inasmuch as the Deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the Branches, it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher, can act in that capacity."

We heartily indorse the above, and we will say that in many cases the Priests and Teachers visit the Saints weekly, and much benefit is derived from it by the Church. And, indeed, it seems that a week is quite long enough for the Teacher to be away from the Saints. Not that they have it in their hearts to work unrighteousness, but in these old coun-

tries there are so many temptations for Saints, so many things to draw their attention from the work of God, and oftentimes so many things bearing heavily upon them, that they are apt to grow cold in their spirits, and slack in their attendance on the ordinances of the Lord. And when the things that pertain to salvation are neglected, Saints become a prey to every wind that blows, they are unable to detect the wiles of Satan, to resist his temptations to evil, or to discern the villainess of the apostate's tongue, and the sophistry of his fair and flattering speech.

A word upon visiting and teaching the Saints. When the Priests and Teachers visit the Saints, that is, officially, they should as far as possible, see all the members of each family, and inquire into their several states and conditions, giving counsel and instruction as their varied circumstances may require, praying with and for them, reconciling all differences, removing all hard and unpleasant feelings, inspiring the Saints with cheerfulness, courage, and boldness, exhorting them to faithfulness in the discharge of all duties, whether public or private, expounding to them any point of doctrine which may seem a stumbling-block to them, and, in short, doing everything that the Spirit may suggest to save them from transgression and to cause them to persevere in the work of God, that they may ultimately be exalted in His presence. In their official visits, let not the officers spend their time in frivolous, common-place conversation, about the weather, the crops, politics, trade, &c., further than the great object of visiting—the temporal and spiritual welfare of the Saints, may demand. But let their time be occupied in their real duties. Then will the Saints realize the benefit which they need.

The Saints should ever honour the Priesthood. When the visiting officers enter a house, the head of that house should immediately show his respect to them by causing his family to lay aside, as far as they consistently can, any business they may be engaged in, and by assembling them together to receive those instructions the officers may be inspired to impart unto them. When the head of a family does not do this, the officers should request him to do it. But we trust there are few Saints who are heads of families, who would need requesting to do this. If there be any, such persons have

received from the Lord blessings they do not appreciate—even their families.

There is not always that frankness, familiarity, and confidence manifested between the visiting officers and the Saints, that ought to be manifested. If the officers are to benefit the Saints when the Saints are in trying circumstances, the officers must make themselves acquainted with these circumstances. And in order to do this the officers should be free in asking of the matters, and the Saints free in unfolding them. Undoubtedly this would induce many delicate disclosures, and the officers would require great prudence and much of the Holy Spirit that they might wisely investigate and righteously adjust such cases. But what do the officers interpose in such cases for? Merely to probe the wounds, that they may apply the balm that will heal them up, instead of their being allowed to fester and break out, in public, to the shame, confusion, and everlasting injury of all concerned.

It may be said that, by adopting the above course, facts and circumstances, concerning certain members of the Church, may be revealed to the Priests and Teachers which they might communicate to other members, and thus great injury and mischief be done. Priests and Teachers *might* do so, but any Priest or Teacher that so far forgot the respect due to his office as to act so foolishly, would deserve to have his office taken from him, for he would thereby become not a peacemaker, but a mischief-maker—he would become an enemy to his brethren and sisters, and an enemy to his God. No Priest or Teacher has any shadow of right to betray the confidence reposed in him by virtue of his office. A tattler or busybody will do more harm than good in visiting the Saints. Those who are appointed to visit, should in all cases of difference be swift to hear, slow to speak—when they do speak, the law of kindness should be on their tongues, charity, that hides a multitude of sins, and saves souls from death, should be manifest in their discourse. Most people understand the principle on which railway car "buffers" are constructed—receiving shocks but transmitting none. The Priests and Teachers should act on this principle. Their minds should be ready to receive all the shocks which a relation of grievances can occasion, but they should not transmit the shocks to others.

Priests and Teachers can exert a vast influence for the well-being and stability of the Church. The higher officers lay down principles for the Saints to walk by, the Priests and Teachers show the Saints how they can develop those principles in their daily walk and conduct, and how they can apply them to advantage in the varied circumstances of life. Is a member in the back ground, absenting himself from the assemblies of the Saints? The Teacher seeks him, and represents the true condition he is in, and persuades him to retrace his steps, and recover his lost position. Were there no Teacher, that soul might be lost. Does a Saint stumble at an item of doctrine, until his mind is bewildered? The Teacher expounds the doctrine to his understanding, and restores his mind to its proper balance. Is a Saint overcome in a fault, and his mind darkened? The Teacher shows him that it is his duty to acknowledge his fault, and seek forgiveness of those concerned. Is a member or even an officer neglecting his duty? The Teacher strives to bring him up to working order again. Have two or more Saints fallen into contentions? Like a father do the Teachers reprove the transgressing, pacify the excited, and reconcile the belligerent parties.

When the Holy Priesthood in all its

members, is in full and healthy operation, it is an Almighty instrument on the earth, for the "work of the ministry, and the perfecting of the Saints," yea, for the salvation of the human race. But every member is necessary for this purpose, not one can be dispensed with, no, not one. Those members which some may feel disposed to lightly esteem, are absolutely necessary to maintain the Church of Christ in a healthy state. If any Saints are disposed to speak evil of dignities or powers, however humble those dignities or powers may be, let such Saints beware, or their haughty spirits will meet a fall.

The great difference between the Church of Christ and the Churches of men, lies in the potency and efficiency of the Holy Priesthood, which is given to the former. The churches of men have Priesthoods, but they are spurious ones. Men have turned away from themselves the power of the Holy Priesthood of the Son of God, because they sought to pervert its offices, or do away with some of them. But now it is restored again to the earth, ought not the Saints to prize it as a long-lost, precious treasure, that could not be purchased at any price? They ought, and if they do, they will honour the humblest individual that has it in his possession.

THE MORMONS AND THE GREAT SALT LAKE CITY.

(From *Tallis's Weekly London Paper*.)

We have abridged the following from the *New York Daily Times*—"A new Territory, carved out of the recent conquests from Mexico, stretches from the summit of the Rocky Mountains on the east, through thirteen degrees of longitude to the land of gold. A branch of the Indian family—the Pah-Utahs, roamed its prairies and claimed it as their own. But a new tribe and sect, driven from state to state, fleeing, before an indignant people, from Ohio, from Missouri and Illinois, struggling with cold and hunger, and encountering the most fearful hardships and privations, daring the ferocious savages that dwelt along their route, and dragging slowly along their children, goods, and domestic implements, at length make their tedious way to the home of the Utahs; and

having, as they no doubt supposed, reached an isolated spot so far from all organized society that they would be free from disturbance for many, many years, they set themselves down in the valley of the Jordan—in the "land of the honey bee," plant their absurd faith, and begin a new nation. Some six years have since elapsed, and the census of the Great Salt Lake City probably enumerates, at this day, some forty or fifty thousand people—while in other parts of the world 250,000 more embrace the Mormon faith. In that far-off wilderness, so recently known only to the mocassin, the arts are flourishing in a high degree. Woollen factories to be supplied by fleeces from the Jordan valley, sugar manufactories to be fed with beets, potteries and cutlery establishments, send

their hum through the astonished land. On a mountain terrace, overhanging the city, the site of a contemplated university is already laid out and enclosed. School-houses are springing up, and are supplied with competent teachers from a central normal school. Gigantic preparations are in progress to build a temple, which is intended to surpass every existing or historic structure in splendour and magnitude. The city is laid out on a scale of magnificent proportions, to which, hitherto, the world has been a stranger, and compared with which the narrow avenues of modern and ancient cities are but mere mathematical lines—already, three miles in breadth and four in length its streets are regularly diagramed, each eight rods wide, with sidewalks of twenty feet—every block forty rods square, containing eight lots of an acre and a quarter each, and every tenement obliged by law to retreat twenty feet from the front line, to make room for a delightful margin of shrubbery and trees. A perennial stream flows through the city, and pours its pure waters down both sides of every street, and carries irrigation to their bounteous gardens. A warm spring bubbles from the mountains, and following the pipes, reaches a public bathing-house. A soil of exuberant productiveness stretches around them. Comparatively little solicitation is necessary from the hand of man to bring its grains and fruits to perfection and maturity. Twenty miles to the northwest slumber the heavy waters of the great Salt Lake. This vast body of the purest brine—so densely impregnated that men cannot sink in it if they try, fills a basin of thirty by seventy miles, and will, doubtless, be the scene of the exhaustless salt manufacture for those future generations that will inhabit the immense domain between the Rocky Mountains and the sea. Already a United States mail route reaches from this city to San Diego on the Pacific coast, near which the Salt Lake Mormons have, thus early, established a colony. Other and outpost settlements are planting around them, on the Weber and the Timpanagos. Mormon Missionaries are proselyting the world, and converging their converts to the new city of Utah. The unconquerable mountains of Wales are sending their hardy sons to preach and practise the Mormon creed in the Western World. And here between the Rocky

Mountains and the Sierra Nevada, over 1,100 miles from San Francisco, and about 2,400 from the city of New York, rapidly grows this incipient community—its founder a sot, and its bible a theft—one of the strangest phenomena to which the present or any age, has given birth. How far was it from the thoughts of the minister, Solomon Spalding, when at Cherry Valley, in this State, he composed his imaginary history called the 'Manuscript Found,' that it would be seized by an ignorant and truthless drunkard, proclaimed to have been engraven on golden plates, become the Scripture of a new and numerous sect, in thirty years trail 300,000 zealots in its wake, and found a great city and state in that territory which, at the time he wrote, the foot of white man had never trod!

"But grave questions are arising, and will hereafter arise, between the Mormons and us. How shall we tolerate their too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will? The outside population can never overtake them. There they are, in the path to our Pacific possessions, perchance in the very line of the Atlantic and Pacific railway—soon to be brought into intimate communion with our eastern population—a fixture, a permanence, a perpetuity—spreading with unexampled rapidity, drawing enthusiasts from distant countries, and ready to uphold every tenet of their strange faith with argument and blood. To reconcile and harmonise this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war, are desirable achievements, the way and mode of which are yet concealed from the wisest speculators in future events."

THE rebellion in China threatens to overthrow the present dynasty.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 21, 1853.

"WHAT SHALL BE DONE WITH THE MORMONS?"—No doubt our readers will find the extracts from the *New York Daily Times*, in the present Number, both interesting and amusing. "What shall be done with the Mormons?" is becoming quite a popular, and to many, a "grave question." Many feel and talk about the "Mormons," in unison with the *New York Times*—"What strange phenomena these Mormons present—the strangest of this or any other age"—"its ["Mormonism's"] founder a sot, its bible a theft." "How shall we tolerate their [the Mormons'] too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will?" Such serious thoughts and "grave questions" agitate the minds of "the wisest speculators in future events," and no doubt produce a corresponding degree of anxiety and apprehension—a certain "fearful looking for," in their bosoms when they are forced to acknowledge themselves utterly incapable of determining how or in what manner "to reconcile and harmonize this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war."

Eastern Europe admits the propriety of polygamy. Western Europe disallows the principle—that is in a legal and moral point of view—practically the principle prevails all over the world. European Christians believe they have no right to more than one wife each, and they believe right in the matter—so far they believe just as we believe. But we believe a little further—we believe that many of them do not deserve even one wife. No man has a right to a plurality of wives, except the Lord give them to him by revelation through a Prophet. And as Christians renounce such antiquated nonsense as Revelations and Prophets, it naturally follows that they have no right whatever to the privileges and blessings of so holy an institution as Celestial Marriage. They need be under no fear from the "Mormons," they need not dread the "incongruous creed" of the "Mormons," they need not rack their brains to devise means to "prevent such a stain as polygamy from darkening the national escutcheon"—O dear, no, they need fear none of these things in Europe, for the Christians wish to get rid of the "Mormons," and do not wish to adopt the plurality system of the "Mormons," and we are quite sure that the "Mormons" most ardently desire to have the privilege of leaving the Old World and of emigrating to the New World, so our good Christian friends may relieve themselves of all apprehension of the establishment of polygamy, under "Mormon" auspices, in Europe.

But American Christians imagine they have serious grounds for troubling themselves concerning the "incongruous creed" and "peculiar institutions" of the "Mormons," for this very reason—that polygamy is both taught and practised by the "Mormons" in America. These Christians imagine that grave difficulties may arise between the relations of the territory or state of Utah and the other states of the Union, their "wisest speculators in future events" are utterly at a loss to determine how an eventual terrible collision can be avoided without compromising American institutions and freedom. We would advise our American friends not to take the mat-

ter too much to heart—if they cannot settle the question satisfactorily in their own minds, let them “give it up,” and honourably acknowledge that their folly has to anecumb to the wisdom of better men. Let them leave it in the hands of the “Mormons” and Providence, and we have not the slightest doubt that the right end will turn up eventually. American freedom professes to protect every man in the enjoyment of any religion he may choose to embrace, consequently the “Mormons” claim this protection, and as they believe polygamy to be an integral portion of their religion, no conscientious “Mormon” feels at liberty to renounce that principle. And should any person or persons feel disposed to persecute the “Mormons” because they are polygamists, it will be the duty of every true American to use all his influence to protect the persecuted from the persecutors. Any American who would not do this, is unworthy of his country—let him talk no more of freedom.

We can answer the question put by the *Daily Times*—“Who shall yield, they [the “Mormons”] or we?” If the *Times* can, by sound scriptural argument, prove that the “incongruous creed” of the “Mormons,” or any portion thereof, is contrary to the will of God, the “Mormons” will yield so much without delay. If, on the contrary, the *Times* or its Christian brethren cannot prove any of said “incongruous creed” to be contrary to the will of the Lord, then they must yield with the best grace they can muster, and be pleased or mortified, as may be, by seeing polygamy, &c., not “exterminated” from American soil, but “engrafted upon American institutions,” or they will find themselves fighting against truth, virtue, and God.

What then shall be done with the “Mormons?” If it be thought they are teaching, and acting contrary to the will of God, let them be convinced of it by sound argument, as well as by “gentle words”—then they will reform. If this cannot be done, they should be left alone—they will mind their own business.

FOREIGN CORRESPONDENCE.—*Arrival of Elders Spencer and Houtz at Boston.*—We have received a letter from Elder Orson Spencer, dated Boston, April 17, from which we learn that Elders Spencer and Houtz arrived in safety in that city, after a thirteen days voyage from Liverpool. It appears that the “spirit-rapping” question has by no means abated any of its warmth. Elder Spencer writes—“I have visited the [Mass.] Legislature, now in session, and find them entertaining a bill to check the progress of ‘Spiritual Rappings.’ I don’t know but the Legislature intend to put the Devil into close confinement, perhaps a *stray pound* or other *lock-up*. Of course his time must be short in our dear native state. You would be amused to hear the arguments on ‘Spiritual Rapping,’ and how it troubles the great clergy of renown.”

The Emigration in the West.—Elder Haight writes us, under date, Steamer *Hindoo*, Mississippi river, April 6th. The Saints that went out on the *Jersey*, excepting Elder G. Halliday, had arrived in St. Louis safe and in good spirits. The Danish Saints arrived at St. Louis about the last of March. Elder Haight had made arrangements with the Keokuk and St. Louis Packet line, to take the Saints from one boat on to another, free of drayage expense, so that the Saints need not stay in St. Louis twenty-four hours. The *Jersey* Company did not stay there one night. Elder Haight had selected a very healthy camping place at Keokuk, on a bluff near the river, with plenty of wood handy. He expected to start the first companies from the 15th to the 20th of May, so that they would pass Council Bluffs early in June. He was expecting to have the wagons, oxen, &c., for the late companies, all quite ready by the time the companies arrived at Keokuk, so that they might step out of the boats into their wagons, and proceed on their journey, without delay.

The “Galconda’s” Company.—We have also received a letter from Elders Jacob

Gates, A. M. Harmon, and C. V. Spencer, bearing date, *Illinois* steampacket, Mississippi river, March 29th. We are informed that the *Golconda*, on which these brethren went out, had a prosperous voyage of forty-four days from Liverpool to the Balise, mouth of the Mississippi, experiencing during their voyage half-an-hour's storm which dispoiled their gallant vessel of her three top masts. At the mouth of the Mississippi they waited for a steamtug twelve days. During the voyage, four births, two marriages, and two deaths occurred. One of the deaths was of an infant of Elder Spriggs, the other of an infant that was born when the vessel had been two weeks at sea. The health of the Saints is reported very good. On the 20th of March, Elder Spencer baptized Errick Cast, one of the sailors, a native of Sweden, a steady, intelligent young man, who is now with the company on his way to the Valley. The conduct of Captain Kerr gave great satisfaction to all the company. A vote of thanks, with three cheers, was tendered to him. The general spirit and feeling of the company, as represented by the Elders, are certainly very highly commendable, and bespeak that the Lord is with His gathering Saints. This affords us great satisfaction, and is encouraging to all who desire to experience His favour under like circumstances.

Eastern Hindostan.—We are assured that the exceedingly interesting letter from Elders William Willes and Joseph Richards, giving an account of their apostolic travels so many hundred miles in the interior of India, and the success of their labours in endeavouring to plant the Gospel in the cities and towns on their route, will be read with very great satisfaction by the Saints. Whilst portions of Christian Europe seem to be setting their faces stiffly against the Gospel, it is peculiarly pleasing to know that other portions of the earth—even the heathen countries, are presenting such fine opportunities for the introduction of the Truth as Hindostan now presents. We are much pleased with the faithful, diligent, self-denying spirit manifested by Elders W. and R., and we trust that our Father in heaven will smile upon their labours, bless these Elders with much of His Spirit, and reward them with fruit an hundred fold. The Elders from the Valley, on a mission to Hindostan, will find a country and a people ready to welcome them as servants of the Lord. We may here state that we have just shipped for Calcutta an ample stock of all the works we have in print, and we may incidentally observe here, that we have also just shipped for Australia, another ample stock of all our works. We look forward to a great and good work being done in those quarters of the world through the faithful and diligent labours of the Elders, seconded by the liberal supplies of books which we have sent out.

We have also been favoured with an interesting letter, dated Dugahai, March 14, from Mr. Edward Jones, a corporal in Her Majesty's 98th regiment, who states his belief in the doctrines of the Church.

Western Hindostan.—Elder Hugh Findlay writes us from Poona, under date of March 13th, and states that the week previous he had baptized two persons into the Church.

Sardinia.—Elder Thomas Margetts writes us from Genoa, under date of April 30th. He had not regained his usual health at the above date. He was about leaving Genoa for Turin. We pray that he may be blessed in body and in spirit, that he may be enabled to perform his mission with satisfaction to himself, and with much advantage to the cause of truth.

APPOINTMENTS.—Elder Edward Frost, President of the Dorsetshire Conference, is appointed to succeed Elder William Bayliss, resigned, in the Presidency of the Leicestershire Conference.

Elder Isaac Allred is appointed to succeed Elder Frost in the Presidency of the Dorsetshire Conference. S. W. RICHARDS.

THE EAST INDIA MISSION.

TRAVELS OF ELDERS WILLIAM WILLES AND JOSEPH RICHARDS SEVERAL HUNDRED MILES IN THE INTERIOR OF INDIA—THEIR KIND RECEPTION IN VARIOUS PLACES—BAPTISMS AND ORDINATIONS—ORGANIZATION OF A BRANCH OF THE CHURCH AT CHINSURAH—OPENINGS FOR ELDERS.

(Letter from Elders William Willes and Joseph Richards.)

Agra, East Indies, 800 miles N. W. of Calcutta, February, 1853.

President S. W. Richards—In reply to your welcome and valued letter, and for the purpose of keeping the Church informed concerning the onward movement of the cause of Christ in these regions, we again do ourselves the pleasure of sending the following items, trusting all is well with you and all Saints throughout the earth.

We left Calcutta on the 10th of last November. Having for some time previous been led by the "still small voice within," and also many encouraging visions of the night, to conclude that our presence was required in other cities of this vast but benighted land, and also that for the present our testimony could be dispensed with in the "City of Palaces," we felt it our duty to inform our beloved brethren in Calcutta thereof. This information was not in all respects congenial with their wishes, as they felt and expressed their weakness to stand up against "the pressure from without," and also a strong unwillingness to part with those who had been honoured by the Lord to impart to them the present blessings connected with citizenship in the Kingdom of our Lord and Saviour, Jesus Christ. However, with the full concurrence of all the brethren, Elder J. P. Meik was motioned for and sustained to succeed W. Willes as presiding Elder, having on many occasions proved himself a valiant soldier for Christ. He responded to the call, in the genuine Gospel spirit. Elders John Grundy and Eldred Saxon were appointed his Counsellors.

Concerning the natives who have been baptized by us, it will be necessary to enter into a full explanation. It appears, from the most careful inquiry, that they, as well as nearly all their people, have been placed under peculiar circumstances, from the commencement of the labours of the sectarian missionaries among them. When the first converts were brought over, in consequence of the

utter abhorrence in which their idolatrous brethren viewed the changing of their religion, they became the objects of hatred and persecution. The missionaries, prompted by feelings of kindness, and being furnished with the means, assisted them in some cases, by giving them supplies of money and food, employing them as catechists, to which offices regular stipends were attached, and are still; in others, in obtaining employment for them, and also in inducing them to engage in new secular occupations of a remunerative kind. But, in the course of years, many abuses have crept in, so that it has happened that many have feigned faith in Christ for the sake of the *loaves and fishes*, and in confirmation of this statement here made, they are known to attach themselves to that body which will satisfy their morbid cravings to the greatest extent; just the same as the linen draper, who, in selecting a place of worship in which to assemble with his family, "made choice of the one where the ladies dressed the smartest." Such persons are still idolaters, notwithstanding their professions. As a proof that these individuals were so influenced, they flatly told the brethren in Calcutta, after our departure, that unless they gave them "money and blankets" they "would not remain in the Church any longer," which led to their being cut off from the Church—these furnish specimens of the uneducated, and we have also seen the same spirit, but exhibited in finer cloth, among several who have been educated in some of the mission schools. It is a notorious fact that the native children are enticed to some of the schools, by pecuniary rewards, but the majority are so far from this, that no rewards or offers have the slightest effect in eradicating their Hindooism. But at the same time we do not mean to assert that all who have taken upon them a profession of Christianity (modern) are insincere, but at the

same time, the missionaries themselves, in most instances, lament that there are "few genuine conversions!" And permit us to say that, notwithstanding the enormous sums the British and American public have been stimulated, by the advocates of missions, to give, yet the impression made on Hindooism, Mahomedanism, Budhism, and all other eastern *isms*, is something like that made by the bite of a musquito on the hide of an elephant. And while the missionaries are educating great numbers of natives, so strong is the Government prejudiced in respect to employing those who make an open profession of Christ, that we were informed the other day by an intelligent native *sircar*, or writer, that he and many more were convinced that Christianity was better than Hindooism, only, if they manifested the same openly, it would be a bar to their being employed by the Government. And, strange as it may appear, it is also proverbial among those who keep servants, that those who profess Christianity are the most dishonest and inefficient.

But to return to our narrative. We went through Dumdum, Barrackpoor, and Serampore, the latter the head quarters of the Baptist mission, where the late Drs. Carey, Ward, and Marshman, worked with single hearts for the "conversion of the heathen," for many years. We were kindly received at the latter place by a lady named Kerr, and made to forget we were of the "sect which is everywhere spoken against."

In the morning we again started, arriving at Chandernagore, the French settlement, where we were kindly permitted to occupy an empty bungalow for the night by an East Indian, named Stevens, who fed us, and listened to our testimony very patiently.

We next walked on to Chinsurah, once a Dutch settlement, about 30 miles from Calcutta, where we were located in a native hut, sleeping upon a mat on the ground, the first and second days. While W. W. went out to distribute tracts and find a preaching station, J. R. staid at home, praying for success, which was followed by the Lord opening the hearts and houses of two Queen's pensioners, Messrs. John Saukey and Thomas Wells, where we were fed, housed, clothed, and blessed; and where we lifted up our warning voices seven nights in succession

to soldiers, pensioners, and civilians, who heard the Word gladly—this ended in the baptism of our above-named friends and their wives and families, and the organization of the Chinsurah Branch, Elder T. Wells presiding, and Elder J. Saukey, Counsellor.

Our audiences were both numerous and attentive, some there were who said, "they came to scoff, but left to pray," who had been led into the belief that "it was all a delusion." There was one wicked man named Wallis, a church clergyman, who was sent away from Chunar on account of being disagreeable and quarrelsome with the authorities, and who, like his master of old, came seeking a sign, and saying, "If you are miracle workers, put out my eyes, and I will believe you are servants of God!" He was answered that "we came for the purpose of calling sinners to repentance, and to build up the Kingdom of God." But he merely sneered, and grossly misapplied the Scriptures in endeavouring to vindicate the orthodoxy of the first article of the Church of England.

At the end of two days we had walked 46 miles further up, to Burdwan, on the birthday of the native rajah, and found the palace, harem, and approaches, brilliantly and profusely illuminated, reminding us of scenes described in the *Arabian Nights' Entertainments*, and certainly more imposing than anything we ever saw, as the buildings are of gigantic dimensions. Everybody being out, we had to sleep on bamboo leaves and boughs spread on the floor of a small empty place, about the size of a pigsty, until we found our hosts, the son-in-law and daughter of Elder Saukey, who kindly entertained us for five days. As there were not a dozen Europeans in the place, our success was limited in testifying and leaving tracts.

We departed for Benares, 421 miles from Calcutta, which the Hindoos seriously assert is "all of gold," and is "the centre or heart of the earth," in the same sense, perhaps, as "London streets were paved with gold." But we found Benares consisted of those materials usually employed in the erection of large cities, only possessing peculiarities which few besides itself can lay claim to, situated on the banks of the main stream of the sacred "Gungga," the Ganges; the streets very narrow, and houses very high, in many cases richly sculptured,

and curiously and fantastically ornamented.

Benares is the *sanctum sanctorum* of the Hindoos, of great antiquity, swarming with devotees from all parts of India, having innumerable shrines, temples, idols, sacrifices, Brahmin bulls, painted and besmeared pilgrims, maimed, halt, and blind—in many cases wantonly effected in sacrifice to their idols. The shrines and idols, where they offer small portions of rice, flowers, and other matters, on which they sprinkle water, are extremely filthy, the dust and decaying matters mingling and forming a decoction which the strong stomach of a Hindoo god, or the sectarian god "without parts," alone could entertain with any degree of comfort—these are certainly choice quarters for the residence of the gods. "Birds of a feather flock together."

The barracks and other buildings (called here "bungalows") are apart from the native city nearly two miles, where cleanliness and elegance, but strange, un-English irregularity, prevail.

We were unsuccessful in obtaining an opening to preach, although the editor of the *Benares Recorder* made some efforts to get us a room to lecture in.

Being impressed with the belief that Chunar would furnish a key for the future opening of the place, we walked there, going a distance of 26 miles, through taking the wrong road, of which J. R. was informed in a dream the night before, the right road being only 16 miles.

We arrived at the Serai on the evening of the 28th December, very much fatigued and much sunburnt. On the following evening, just as we had risen from our knees, after asking the Lord to send some one to invite us to his house, an elderly gentleman and a young one came and stood at the entrance of our shanty, and asked permission to speak with us, having been informed of our arrival. They ended with insisting upon us accepting of the hospitality of their house. The name of the elderly gentleman is Green, conductor of stores in the East India Company's service, a Swedenborgian.

On the following day, he obtained us a house near his own, and fitted it up as a refectory, dormitory, and chapel, where we had numerous and attentive audiences, who "hung upon our lips" as though we were beings of another sphere.

"We walked the whole of the distance

to this place, through a country partly cultivated with rice, and partly jungle and desert, abounding with all kinds of wild beasts, putting up each night at the native chokeys or serais, sleeping on the ground, wrapped up in our blankets, often aroused by the howling of our noisy fourfooted neighbours, who, thanks be to the guardian care of our Heavenly Father, never came nigh our dwelling, although a very large bear was shot by a young officer, near our lodgings, and we saw the half eaten carcase of a horse, which the wolves had been handling just previous to our arrival at the spot. Although many in Calcutta seriously warned us of the perils of the journey, we felt no apprehension for our safety, being assured that a bird cannot fall without the permission of our kind Almighty Friend.

It appears to be quite a new thing for Europeans to "pad the hoof" very extensively in this country, much less to "carry their bundles on their shoulders," things which caused the tens of thousands of natives we met on the "Grand Trunk Road," to stare very much, and sometimes enquire of us, "*Admee nay, ghora nay, cooch nay, Sahib?*" (No man, no horse, nothing at all, sir?) To which we replied, "*Umloag burra ghurreeb. Esoo Mussee kuh padrees.*" (We are very poor. Jesus Christ's priests.) Our daily average journey was about 17 miles, starting before daylight, resting at about eleven in the morning under the shade of trees by the side of "many an ancient river," and through "many a palmy plain," washing ourselves and our clothing, and attending to our duties as Saints, and often taking "forty winks."

We also held meetings in the Baptist Chapel, through the kindness of Mr. Green, our host, (one of the trustees,) and Serjeant G. G. Flynn, (a Deacon,) the first fruits of which were Mr. John Bromley, late of the Company's horse artillery, who was very dangerously wounded in seven places in his body and limbs, at one of the great battles with the Seiks, where two horses were shot under him, and he lay three days among the killed and wounded. He is now filling the office of District Road Overseer, at Mirzapore, twenty miles from Chunar, and has lately completed a large Gothic bridge, and also a serai, from designs by Major Cator, encountering considerable engineering difficulties. He now feels a strong

desire to go to the valley, that he may have a hand in bridge-building, &c., in that locality. He has been ordained an Elder, and is ready and willing to do all he can as far as his public engagements will permit. Seven others were baptized two days afterwards—six females and a youth, the son of Mrs. Thompson, who herself came forward, being the first female who has been immersed in that river (the Ganges) since the Church was "driven away into the wilderness."

The fortress at Chunar is very ancient, strong, and extensive. It is situated on the summit of a high rock overhanging the Ganges, and it boasts of an antiquity reaching as far back as twelve centuries before the Christian era, having passed through many hands. In one of the upper apartments, there is a shrine, to which devotees of the Hindoo persuasion, from all parts of the East, resort. The reason they assign for their having lost the fortress, when it was taken from their ancestors, by the Mahomedan conquerors, is, that "the God who presides at the shrine happened to be absent at the time, being in another part of Chunar, to which he has always resorted at particular hours of the day." The fortress is at present garrisoned by nearly four hundred of the East India Company's pensioners, who are all of European birth or extraction, who have many acquaintances in different cities of India, and who offered to send pioneer letters, that we might be received and comfortably entertained on our arrival.

On the morning of the 22nd January, W. W. baptized a Brahmin Pundit or Doctor, in the Ganges, at Mirzapore, who has since been ordained an Elder. He was eighteen years in the Hindoo College at Benares, and he has been even worshipped as a God, by one of the kings of India. But some years ago, he became an outcast through joining the London Missionary Society, under which he was a catechist. Having read in the Scriptures, that "the signs followed them that believed," he had repeatedly laid hands on the sick, and they were healed. But as his minister did not sympathise with him, as soon as our mission was explained to him, he joyfully obeyed the Lord's ordinances, and he now testifies boldly of the truth among all his friends and acquaintances. He was baptized under the name of Peter Perkarse.

From Mirzapore, we walked on through Allahabad, Futtehpore, and Cawnpore,

performing the whole journey of six hundred and twenty-six miles on foot. But finding that we could travel in wagons drawn by bullocks, much cheaper and quicker than walking, (including the expense of lodging,) as the trains move on night and day, changing bullocks every twelve miles, we took places therein to Agra.

At Agra, through the kindness of a distant relative of W. W., a house has been rented for a month, in which to reside, hold meetings, and answer enquiries, which enquiries are numerous and earnest. Much civility and kindness is shown, but it is here as in all other places where we have been, we are enquired of respecting the "stated enormities of this sect."

We have held three meetings, which have been numerously attended, and we expect to have a month of it, night after night. We have two invitations to preach in large private residences of gentlemen in the station, on Friday and Saturday evenings next.

Among the sign seekers, we have had a Presbyterian Minister, named Warren, from America, who said, in the presence of ten gentlemen—"Shew us a sign, and give these gentlemen a treat, by bringing a carpet immediately on the floor of that room, and I will believe that you are the servants of God; or inflict some grievous visitation upon me, nay more, I will pray to the Almighty to do so, and be ready to submit to anything of a painful nature, if what you say is true." He came in slandering the Latter-day Saints, and departed slandering some of his own people who had treated us kindly on our way up.

As we are so often shifting our quarters, we must leave all the business transactions in the hands of Elder Meik, at Calcutta; and on account of the greater distance, it will make a month or two's difference in the receiving of letters from or by us.

In conclusion, we have the pleasure to know that as many as sixteen have been baptized, and many healed, in and out of the Church. Hundreds have heard the truth, and few rejected it. Chinsurah, Chunar, and Agra, are prepared to receive and maintain two Elders a-piece, as soon as ever they arrive. Let the future speak for itself.

We have to acknowledge the receipt of communications from our kind brethren at Woolwich, Gravesend, Lon-

don, and Liverpool, and to inform them that they have our earnest and united prayers for their temporal and eternal well-being. As we find it impossible to reply individually to their letters, we hope they will accept of this medium for the present. At the same time we trust they will occasionally furnish us with a little home news.

Corporal E. Jones, the comrade of the late Thomas Metcalf, of the 98th regiment of Queen's Foot, at Dugshai, (who died

in the faith, but who was not baptized,) still continues to correspond with us, manifesting a strong desire to see us. In accordance therewith, we trust we shall be hastening to that place as soon as we leave Agra, from which it is distant more than seven hundred miles, calling, if spared, at all the large cities of Upper India, on our return to Calcutta. More anon.

We remain yours most affectionately,
in Christ Jesus, WILLIAM WILLES.
JOSEPH RICHARDS.

VARIETIES.

WAGES are rising in Britain, France, Prussia, Switzerland, Denmark, and the United States.

THE Cholera has broken out in Moscow. Eight hospitals have been appropriated to the treatment of cholera patients.

HON. WILLIAM RUFUS KING, Vice-President of the United States, died of consumption, at his plantation near Cahaba, Alabama, on the 18th April, aged 68.

"I FEAR," said a country minister to his flock, "when I explained to you in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection."

A SERIOUS affray between Greeks and Armenians took place at Jerusalem on Palm Sunday in the Church of the Holy Sepulchre, the object of contention was the sacred lamp. The sanctuary was stained with blood, and numbers were carried off wounded.—*Lloyd's Newspaper*.

In Holland, much popular excitement prevails, and much ministerial difficulty and embarrassment has arisen, in consequence of an effort of the Pope to repeat in that country the insolent endeavour which he made here, a few years ago, to establish a Roman Catholic hierarchy, irrespective of the constitutional laws of Holland, or of the will and pleasure of the Sovereign.—*News of the World*, May 1.

NEW AND OLD STYLES.—The 2d of September, 1752, was ordered to be called the 14th of September, thus deducting eleven days which the reckoning by the old system had gained upon the Sun. That same year also was the first in England which commenced on the 1st of January. All previous years had commenced on the 25th of March, or Lady-day; and this introduction of a new *New Year's Day* occasioned so much confusion, that for half a century afterwards it was customary between 1st of January and 25th of March to date the year double, thus 1751-2. The populace were so indignant at the loss of their eleven days, that great mobs of people in procession sometimes paraded the streets, carrying flags with this inscription on them, "Give us back our eleven days." Probably the indignation was feigned, but many of the old school objected to the innovation, as they do to this day in Russia, where the old style still prevails. It was in 1582 that the Popish nations of the continent, Spain, Portugal, France, part of Italy, Holland and the low countries (then subject to Spain), with the exception of a few states who refused, adopted the New style at the instigation of Pope Gregory XIII. The Popish portions of Germany accepted it in 1584; Popish cantons of Switzerland, in 1583-4; Hungary, 1587; Poland, 1586. The Protestants, unwilling to respect the dictation of the Pope, refused the New style, as he afterwards refused the new Protestant astronomy, and it was not till 1701, in the Protestant cantons of Switzerland; 1753, in Sweden; 1700, in the recusant Protestant Netherlands; and 1752, in England; that the New style was adopted. This New style and year cause a little confusion in historical dates; thus, William of Orange and Mary his wife were proclaimed King and Queen of England on February 7, 1688, old style, but on February 7, 1689, new style; apparently making a difference of one year. Similar confusion pervades all other national histories.—*Family Herald*.

1688